A

DIALOGUE

BETWEEN

R--- and F---,

Concerning a Diſcourſe entitul'd,

The View of an Eccleſiaſtick in his Socks and Buſkins:

OR,

A Juſt Reprimand given to Mr. Alſop.

Wherein is diſcover'd,

An unheard-of Diſcord between the *Author* and *Himſelf*.

Quid dignum tanto feret hic Promiſſor hiatu.
Hor. Art. Po.

1 JAMES 8.
A double-minded Man is unſtable in all his ways.

By a Friend to the Cauſe of Mr. *Lobb*, the Worth of Mr. *Williams*, and the Perſons of both.

London, Printed for *J. Marſhal*, at the *Bible* in *Gracechurch-ſtreet*. 1698.

LAURISTON CASTLE
LIBRARY ACCESSION

A

DIALOGUE

BETWEEN

R---- and *F*----.

R. WELL met, Sir.

F. I wiſh it may be ſo; for ſome think we never as yet met well; that never was the leaſt Harmony, but greateſt Diſcord imaginable, as in our Principles and Practiſes, ſo in our Diſcourſes and printed Books too: eſpecially about Politicks. I therefore more than believe we ſhall certainly fall out, and make ſport and merriment for all that ſee us, and hear us talk. But do you not think Mr. *Alſop* is juſtly charged with *a ludicrous way of ſpeaking of the Eternal Counſels of God, and of the great Articles of the Chriſtian Faith*, as he is char-

ged in the Preface, and often in the Book [*The Reprimand*]?

R. No man doubts it, every man blames him here, himself excepted; and I now hope this Exception will not be long liv'd. It seems to his Adversaries and Advocates too to be a Sin of a deep dye, that hath too great an affinity with his 5 *Dan.* 3, 4, 5, 6. when they brought the golden Vessels of the Temple, as common ones, in their Feasts, for which was a Hand-writing against the Wall. Let him remember this in his Writings, which are too much tinctur'd with Levity: If he, or any other doubt it, I only pray them, *melius inquirendum*, that they would better enquire. That he is a man of an unbridled Fancy, cannot be denied: A Joke, and sometimes an unsavory one, (and the more prophane when sacred) tickleth like a Sneeze, that there is no rest till it be out, though never so offensive to chaste Ears. *Non tutum est ludere sacris* is in every man's Mouth. This Sin makes great breaches in the Conscience. D. *Wilde* (as is hinted) some months before his death, paid dear for his Levity, and so may Mr. *Alsop* in time; I hope on this side the Grave. Give, I pray, your Character of him.

F. I will ſo behave my ſelf in the Reflections I am to make, as not to depart from the Rules of good breeding, P. 14. And therefore I ſay Mr. *Alſop* is *delirious*, a *mad-man*, *diſtracted*. He *ſlanders and lampoons an Adverſary, when his buſineſs ſhould be modeſtly to confute him* ---- *This is not conſonant with, nor reconcilable to me. I therefore promiſe, There ſhall be nothing courſe or unſavory, but all palatable and well dreſt: I will perform a Duty that I conceive to be lawful.* ——

R. I doubt you are (not he) diſtracted, I am ſure you talk as ſuch: Do you make Promiſes only to break them, and that in the ſame breath too? Is it not your buſineſs modeſtly to confute an Adverſary as well as his? Or mean you this is his Province only, not yours? You promiſe well tho brokenly, *You will do it*. I aſſure you it is high time, for you have never done it yet; your Practiſe hath hitherto confuted you, I wiſh [illegible]ay not ſtill. I muſt deal plainly with [illegible]u, You are the moſt inconſiſtent man I ever heard.

F. You are a K---- to talk thus.

R. It may be ſo, Sir; for I have always been ſo converſant with you, that I may be ſuch as you; and it is often ſaid, The Oyſter-women and Apple-women at *Bil-*

Billingsgate ſeldom ſpeak truth, but when they call one another *Whores* and *Toſſpots*. But there ſeems to be ſuch Confuſion in your Diſcourſe, as in the *Babel*-building: You require one thing, and uſe another; which puts me in mind of thoſe known witty Verſes of *Du Bartus*.

Bring me, quoth one, a Trowel, quickly quick.
He brings him up a Hammer; hew this Brick
Another cryes, and then he cleaves a Tree:
Make faſt this Rope, and then he lets it flee.
One calls for Planks, another Murtar lacks;
He brings the firſt a Stone, the laſt an Ax.

F. Hear me then about another thing. Mr. *Williams* and Mr. *A.* inſinuate, *p.* 18, *That Mr.* Lobb *hath been criminally acquainted with* Friend, Fenwick, *and* Charnock: He accuſeth the Prefacer of the *Defence of the Report* as a man *diſloyal*, and yet knows not *who he is*.

R. If Mr. *Lobbe* were guilty, you have ſaid too much in his vindication: if not, too little. You ſhould, in ſhort, have ſaid more, or nothing; unleſs you, as ſome young Conjurer, would raiſe a Spirit you could not allay: Were you a Lawyer, and to plead the Cauſe of a Clyent at this rate, Six-pence Fee would be

be too much by a Groat. Mr. *Lobbe* may be as true to the King and his Cauſe as any man in the Three Kingdoms, for ought I know; but You, Sir, are a woful Compurgator.

F. I ſay, *It ought to alarm all Mankind, whoſe Misfortune hath brought them within the Circle of Mr.* Williams's *acquaintance and converſation, to find how precariouſly they hold their Lives, if he, through Caprice and Humor, ſhould be diſpleas'd, or but grow jealous, that they pay not a profound Devotion to his Perſon and Opinions.* —

R. Oh Brother, ſay no more of him, not ſo much for his ſake (for as you hate him, I do not love him) but for our own: There are many foul Stories of him, I wiſh they had been *true*, but they wanted *Proof*, his Enemies confeſt; and *Truth* too, ſay his Friends.

F. Say what you will, *His Conſcience, Breeding, and Judgment be of a piece*, p. 19. *and his Language is of alliance with his Birth and Breeding, his Rhetorick is booriſh and clowniſh.* ——

R. Some that are intimate with him (and no *Neonomians* or *Baxterians*, I aſſure you) are forced by much obſervation to acknowledge the contrary to the for-

mer part of your Charge, and his Writings juſtifie him againſt the latter part.

F. The *Presbyterians are tinctur'd with Republican Principles, and therefore not ſo loyal, and zealous for* Monarchy. ——

R. You cannot but know, where there is one Presbyterian ſo, there are five Congregational Men; but any thing to ſerve a Turn: You once blamed the Presbyterian for not being ſo.

F. Mr. Williams *alſo*, p. 20, *proſtituted and debauched the Pulpit by harranguing his Auditors with an Invective againſt K.* James *and the Jeſuits, when his whole work in that place ſhould have been to preach the Goſpel, and not vented a Satyr, or read a Lecture of Politicks* -----

R. Did you not ſay, That neither your *Nature*, nor *Education*, nor *Religion* would ſuffer you to be guilty of that fault, for which you cenſure your Adverſary Mr. *A.* and yet you out-do him by ten fold. When treated he an Adverſary at this rate? Thus, according to our Engliſh plain Proverbs, *The Devil reproves Sin, The Kettle calls the Brandice ſmut, Catalina Cathegos*; when Paſſion is up, Reaſon is down; Speak ſoft, ſpeak ſoft, *Treaſon will out.* Is it become an Offence to preach

preach againſt King *James*, what man, and the Jeſuites too? Hath he done, as you, preach'd againſt him, and for him too? Did he blow the Trumpet to raiſe the Nation for King *William*, and againſt King *James*, and after ſo happy a Change, without any juſt Cauſe, againſt King *William*, and for King *James*? Did you never triumph at the death of the Martyr, and repeat ſuch Verſes as thoſe (I have not the Copy, and therefore may content my ſelf with the ſenſe) on the Thirtieth of *January*?

See the Sot to Church reels out,
Who now is plaguily devout:
It is the Day in which he fell
Martyr to the Cauſe of Hell:
It is our Saint's Canonization,
Juſtly crown'd with Decollation.
To us of late in wrath were given
Two curſed Tyrants and a Stallion.
Fill the Glaſs with ſparkling Red:
Look, 'twas thus the Tyrant bled;
Thus our Fathers let us ſee
Kings are Fleſh and Blood, as we.
Now may our baniſh'd Tarquins *Fate*
Prove as juſt, but not ſo great:

May bleſt Lewis *for old Scores*
Turn him poorly out of doors;
A curſed ſhameful Death attend him,
May a friendly Halter end him, &c.

Or did you never pleaſe your ſelf with hearing or reciting the Epitaph made by a Boy, on *Ned Hyde?*

Here lies Ned Hyde,
Becauſe he dy'd:
But I had rather
It had been his Father:
Had it been his Siſter,
No one would have miſt her.
Well for the three Nations
Had it been all the Relations, &c.

How often have you roar'd over ſtrong Liquors the known Verſes on the Birth of the pretended Prince of *Wales*, and the day of Thankſgiving?

Two Toms *and a* Nat
In Council ſat
To rig out a Thankſgiving,
And to make a Prayer
For a thing in the Air,
That's neither dead nor living.

The

The Dame in the East,
As 'tis expreſt,
In her laſt bleſt Epiſtle,
Unto our Lady
Bequeath'd a Baby,
With Coral, Bells and Whiſtle.

For this intent
To her ſhe ſent
Her Diamond-Rings and Bodkin,
To give her leave
For to conceive:
Pray was not this an odd thing?

Here's a Cup of Ale
To the Prince of Wale,
Tho' ſome are of opinion,
When all is out,
A double Clout
May cover his whole Dominion.

Cæſar *to keep the Laws did plight his troth,*
He made his Will his Law to ſave his Oath.

Did not you talk every where of the Suppoſitious Child, which you now ſay was not ſo? And that the Earl of *Eſſex* cut *not his own Throat*, and now ſay *he did*, and that you invented *that Lye*? Who then can take your Word for any thing? And it is often ſaid, *You will never be quiet till you are hang'd.*

F. My Word will be taken, I am ſure, (without any ones being bound for me) that I ſhall be quiet then, if not before. But however *R.* they ſay, *Marriage and Hanging come by Deſtiny*; and if ſo, you may be hang'd as ſoon as I, *R.* and with the ſame Cord too.

R. You know it was often ſaid of *John Lilbourn*, *If there were but one man in the World, there would be no Quietneſs*; *for* John *would quarrel with* Lilbourn, *and* Lilbourn *with* John. So it is ſaid of you; but this coſt both dear, for *John* had Four hundred Stripes when whipp'd in *London* Streets, and *Lilbourn* had Four hundred more; between them both Eight hundred: I wiſh you better Luck, Sir. And for your Writings, you know the witty Letters of Mr. *Glanvil* and *Sherlock*, in their Account of your *Common-place-book*, where Mr. *Glanvil* proves, when writing againſt him, you ſtole many of your

your Rhetorical Flowers out of his Books, particularly *the Vanity of Dogmatizing*; and, as he merrily expreſt it, you at the ſame time *pick't his Pocket, and cut his Throat.*

F. Let us go on, honeſt *R*, to other matters.

R. I have no more Honeſty than you, nor never ſhall, whilſt ſo converſant together.

Uvaque conſpecta livorem ducit ab uva.

F. Mr. Alſop, *p.* 22, *lays claim to a Talent Nature hath indiſpos'd him for: The moſt that can be allow'd him is, that he is fit to be a Droll or Buffoon ---- He can be accounted a Witty man only among little people, that have no Genius or good Reliſh ----- Among none whoſe excellency of Senſe, and accuracy of Guſt, diſtinguiſhes them from the inſipid and rude Rabble — All that can be allowd him is, He may ſet up for a* Merry Andrew, *or hire himſelf at a* Bartholomew-Fair. *True Wit,* p. 22, *conſiſts in jnſtneſs of Thoughts — to have Ideas of a matter,* p. 23, *comprehenſive of all that imports and reaches to the utmoſt dimenſions of it, --- and the Harmony that is among them,* &c.

R.

R. Many, almoſt all, acknowledge as once you did, Mr. *Alſop* to be a Wit. I am ſure I did; and, to be plain, to my knowledge ſo did you, when he wrote againſt your Adverſary as well as his; and now he hath croſt you a little, you ſhamefully recall what you have ſaid times without number, and clap (which is worſe) the quite contrary in its place: But, Sir, you rather give us a deſcription of *Wiſdom* than *Wit*; that is ſeated in the Underſtanding, this in the Fancy: And ſuch a deſcription give you too, that I dare pawn my Credit (if I had any) that every man wants; no meer Man, but the Protoplaſt, had it, or ever will.

F. Mr. *Alſop* will not allow himſelf to *be a Lunatick, and delirious*, p. 24. I tell him of *Gentlemanly breeding*, and of *Ungentlemanly things* ——

R. I pray tell me ſome of Mr. *Alſop*'s Expreſſions, that prove him to be no Wit.

F. He ſays, When Mr. *L.* would *ride in triumph over dull Presbyterians, ſome one ſhould have adorn'd his Chariot*, p. 25, and talks of *S. L.* that is, *Slanderous Libeller*; and that *a Libel is a Lye with a Bell at the end of it.*

R. What

R. What ails all this?

E. He talks alſo of Ordures, *p.* 27.

R. So do you in the ſame Book; and what if all be not of a piece? Was *Mervil* a Wit? Was *Etchard* another? Both ſtumbled now and then, as well as Mr. *Alſop*, tho' it may be not ſo unhappily as he, on the Threſhold of a particular Book about *the Shoehorn*. I know, Sir, you love amorous Songs, is not this Wit to a Sweetheart?

When firſt I ſaw thee thou didſt ſweetly play
The gentle Thief, and ſtolſt my heart away;
Send me it back again, or ſend thine own,
For two's too much for one, ſince I have none.
But if thou wilt not, I will ſay thou art
A ſweet-fac'd Creature with a double heart.

Or that of Dr. *Wilde* to *John Croſſe*, when ſitting againſt him:

I doubt John Croſs *that thou haſt wed thy wo,*
Thy Wife is Croſs, *but thou haſt made her ſo.*

He anſwer'd:

My wife is croſs, 'tis true, but ſometimes
mild;
But it's well known thy wife is always Wild.

Were

Were the Replies to K. *C.* (*You have the Valour of your Grandfather, the Policy of your Father, the Honesty of your Mother, and Religion of your Brother*) Wit? Was *Here is* Lauderdale *the pretty, &c.* he that should say No, one would think he should lose his own Wits; if Yes, answered they your description of Wit?

Mars ad opus Veneris, Martis ad arma
Venus;

and many other things, said of K. *C.* the 2d, (and by him too) but no end here.

F. Say what you will (for so will I) I say, Mr. *Allsop is equally boorish and impure*: All he says *is wholly impertinent*, or else *clownish*, or *downright Ribaldry*; and *I blush to go on repeating* ——

R. I pray tell me some of those Impertinencies.

F. When he chargeth Mr. *Lobbe* to have misrepresented him, see how he phraseth it: By *his extracting water out of a Flint, and by his being in possession of an Engine that can find Draining-work in* Salisbury-Plain, *p.* 32.

R. What then, is not all this well enough?

F. All

F. All *his wit is the wit of Coblers and Tinkers, rather than either of a Freſhman in the Univerſity, or of a common Tradeſman in the City — His beſt Turn of Thoughts would hardly be tolerable in a Farce, but would by no means be allowed in a Comedy*, p. 35. *He ought never to venture into the light, for fear of being hooted at.* ——

R. I dare be bold to ſay, you need no Anſwer from me, nor any Man, to all this; you know, as well as we, the contrary; you do not, you cannot believe as you ſay, and therefore, no doubt, you will be reckoned to Poſterity, as the once *Grand Defamer of the world*, and that when writing againſt ſuch. But, Sir, you ſay Mr. *Alſop* ſhould *with meekneſs inſtruct them that oppoſe themſelves*, 2 Tim. 2. And ſhould not you? Yet you preſently add, Mr. *A.* is *a man of a* Luciferian *pride and hatred*; and, *p.* 35, *He gives occaſion to think he never acts a part in preaching in reality and ſeriouſly, but to gain a livelihood.* No more therefore play with Scripture, the thing you charge your Adverſary with: Is *this meekneſs?* Is this according to your Promiſe, *All ſhould be clean?*

F. Hold thy Tongue, I ſay, it is pitty

Dr.

Dr. *Etchard* is *dead, there being more mat-*
ter and occaſion given in two Pamphlets of
Mr. Alſop, *for writing Volumes of the Con-*
tempt of the Clergy, than that Author could
furniſh his Adverſary with ſome years ſince.

R. What! then the Story of Father *Slipſtocking!* then the Doctrin on 4 *Mal.* 2. *But unto you that fear my name ſhall the ſun of righteouſneſs ariſe, with healing in his wings*: That *the coming of Chriſt into the World was a Zodiacal mercy, yea, a mercy trinty Zodiacal*: That *Chriſt paſt thro' the twelve Signs of the Zodiack*, Aries, Taurus, *&c.* And in the Application, Ungodly Men are *Artick* and *Antartick* Reprobates. Wrote Mr. *Alſop*, or talk'd he, at ſuch a rate?

F. I ſay, *p.* 37, *If the leaſt corrupt communication* (i. e. *naſty or unclean, as the word* σαπρὸς *doth import*) *is forbidden every Chriſtian*, in his divertive Diſcourſe, 4 *Epheſ.* 29, *&c.* he compares Chriſt's entring into Bond with us to the *Pacta Conventa* of *Poland*, &c.

R. Stop, I care to hear no more, it is worſe than bad: I own a Commutation of Perſons as a good Phraſe, tho' not a neceſſary one.

F. Mr. *Alſop* ſays, *He would not for a Groat run the hazard of falling into the Infernal*

fernal Pit: So he turns Hell into a Jeſt, which his beſt Friends may call Unpardonable Levity. Is it not worth more than the expence of a Groat to avoid Damnation? Would he not disburſe more to purchaſe Heaven than he hath fix'd the price of eſcaping Hell? —

R. Oh, for Shame! you would make *quidlibet ex quolibet*; I know your Heart in this thing; *He thought no danger in the Cloak.*

F. Whoever juſtifie and excuſe Mr. Alſop, *they are not only a dull and inſipid ſort of People, but have neither Grace nor Modeſty*, p. 40.

R. No man that knows you, thinks you overladen with either, by your words or actings.

F. I ſay, *All the Presbyterians who meet at St.* Helens, *and their Auditors, may conſider what Character they will unavoidably come under, unleſs they bear ſome publick teſtimony againſt Mr.* A's *Buffoonry. The* Odium Theologicum, *as is obſerv'd, is greater than other mens*, p. 44. I ſay, p. 45, *This is the work of the Coward, the Knave, and the Mad-man.* Mr. A's *Forehead is Braſs*, p. 46, *double gilt, his Conſcience is callous and dedolent.*

R. What! you run down Communities.

They

They will tell you, the *Independents* a
as much bound to appear againſt you
they againſt him, for prodigious Slande
and Diaboliſms, for a Mouth as an op
Sepulchre, &c.

F. Mr. *A. hath uſurped the Throne*
the Omniſcient, by telling mens Thoughts.

R. And did not you, by ſaying, Mr. *A*
p. 52, *hath done contrary to the practic*
dictamen of his own Underſtanding? H
is, *p.* 48, *deliriius*, and *raving*, --- bei
of *one mind in the Intervals of his Pa*
xiſms, and *of another in his fits of diſtr*
ction. Such words do you no kindne
I pray tell me *F*, how came your late Boo
to be ſo pleaſing to ſome *Antinomians* an
Criſpians? Is there any thing in it to f
vour them?

F. They are generally ſuch Childiſh me
that they had need learn a Catechiſm: the
think every thing is for them that is againſ
Mr. *Baxter*, or Mr. *Williams*. I commend
in the Book Mr. *Lobbe*, and ſay, *None op-*
poſeth the foppiſh, novel, Antievangelica
Tenets of the Antinomians *more than he*
And I cenſure Dr. *Criſp* by Name.

R. Mr. *Lobbe* not only deſerves Com-
mendation, but hath it, for his Plainneſs,
Honeſty, and Fidelity in this reſpect. He
chargeth Dr. *Criſp*s Doctrine as *Blaſphe-*
mous;

ous, &c. when too many *Independents*, to heir ſhame, have their Mouths muzzled.

F. I commend Mr. Humphreys *the* Baxerian, *tho' corrupt, as a man of meekneſs, umility, and charity to them that diſſent; ot like* Mr. Williams.

R. I once received a Letter from this an of Modeſty and Charity, in which I ound him one of the moſt immodeſt and ncharitable men I ever met with, when ave found the Character you give of him o anſwer Mr. *Williams*. He wrote me, *He could hardly in Conſcience pray for me, elieving God would never forgive me, unleſs I repented writing againſt* Mr. Baxter. o whom I replied, *Is this the Language f you men of Love, Unity, Peace, and Conord?* That if he could *hardly in Conſcience ray for me, I could not but in Conſcience ray for him.* This man of Charity to *Mahometans*, believing their Salvation without Faith in Chriſt, and living and dying, wning an Impoſtor, and never repent of his, could not have ſo much Charity for e, as to hope God might put this thing n the ſcore of the Sins of Ignorance. This an of Modeſty and Charity hath been an l Agent all his days. When it pleaſed od to work that Glorious Reformation y the *Aſſembly of Divines and Parliament*,

to

NATIONAL LIBRARY SCOTLAND

to caſt out from the Lord's Table ungod
wicked men, this man of Modeſty com
out and trigs them with his *Free Admiſſio*
He ſtops not here, but flies in the Face
our firſt Reformers, and that not in a ſma
point about Diſcipline, but in a weigh
point about Doctrine. He diſowns th
Doctrine of *Juſtification by imputed Righ*
teouſneſs, under the very notion as *Prot*
ſtant; which neither his Maſter nor Eld
Brethren had the Face to do. He ſtops n
here, but contrary to the Papiſts as well
our ſelves, aſſerts the Salvation of Heathe
by the Light of Nature, without Faith i
Chriſt, and knowledge of his Word. Th
man, ſo much applauded for Modeſty an
Charity, and that in oppoſition to M
Williams, I ſpeak my Heart, by his Le
to me, and by the Account I can get o
by ſome others, is a conceited uncharitab
Opinioniſt.

F. This Mr. *Williams* you *talk of ca*
neither ſpeak nor write Syntaxical Latin, t
he can underſtand a common Roman Autho
p. 55. *And I can ſhew* Mr. Alſop *too to*
a Dunce in Philology; he hath neithe
grace nor good manners, p. 72. *The Beli*
and Doctrine of the man are not to be take
on his Ravings, on his Fits of Lunacy an
Diſtraction, but by his Antiſozzo, *which h*
wro

wrote before he became delirious, or under the decay of the Moon, *or in his* Lucida, *p.* 75. *Only it will be neceſſary for his Auditors carefully to remark how the Tide flows at* London-bridge, *and* Weſtminſter-ſtairs, *that they may thereby calculate at what ſeaſons they may give Credit to the Doctrine of their Paſtor.* Yet, I ſay, after all, *p.* 81, *I do freely acknowledge, that there is no man of more Latitude, as to Principles, or meaſure of Charity, Good-nature, or Civil manners, than I deſire to be. Nay, I take pleaſure,* p. 81, *in myſelf, to find I am by Education, Principles, and Temper carried into the greateſt Averſation imaginable againſt them who are given to —— Calumny,* &c.

R. I muſt deal plainly with you now; is this your Meekneſs and Civility? you have contrary to your repeated Proteſtations and Promiſes outdone your Adverſary by a hundred fold. Say next, that Mr. *Williams* is *no Man*, but an *Elephant*; and, that Mr. *Alſop* is a *Horſe*: —— All will ſay, Never were there more impudent Untruths told the World: no wonder hardly can I find the man that cares to own or juſtifie the Book.

F. I call Mr. *Alſop*, *p.* 96, *This Holderforth* ——

R. Was not this a term invented by the *Atheiſtical* and *Prophane*, and therefore more

more to be abhorr'd on this account than the Story of the *Cloak* ſo invented, as you ſay; againſt *D. B*?

F. I call him alſo *Weſtminſter Parſon*, *p.* 97, and ſay, *He can be at one time Fool, at another time Knave*, p. 104.

R. This will pleaſe no ſober *Independent* ſure, but only ſome little *Criſpianiſh* ſort of them.

F. They ſure will never be pleas'd by me, for I ſay, as the *Atheiſt's Heaven hath no God in it*; the *Socinians Hell hath no Devil in it*; ſo the *Antinomians Juſtification hath no Faith in it.*

R. That too great a Load may not lie on Mr. *Alſop*, I muſt confeſs, it was his great unhappineſs that he ſhould fall on a miſtake about *D. B.* where he might have made his choice. I am not of their mind, who ſay, *Had all been true, it ought to have been cover'd*; No, ſay I, but openly proteſted againſt with the greateſt Zeal and Indignation imaginable. Do men think they are on Stages when in Pulpits? Every thing *Theatrical* ſhould be baniſh'd thence. Our common Cauſe of *Nonconformity* throughout all *England* ſuffers (and that not a little) by this Theological Mountebank. I never heard him but once, and then he took up the Hour-glaſs, and held it forth, raving like a madman, *Look here—Even ſo*—I have heard from

a

worthy Divine (now dead) who was his Au
tor, woful Pulpit-stuff of his. His first
Meditations is intolerable, unworthy impudent
ffages about God — *World hang thee, and all*
love thee, &c. Yet a Preface is there before
e Book, with an Epistle of a Friend of his, to
m, who magnifies him (as he modestly prints
) for his Ingenuity greater than that of his
ethren. I know whatever Zeal he pretends to
r Nonconformity Purity of Worship, he was
bout to conform a little before K. *James*'s In-
lgence came out. How well antick Tricks,
Ceremonies, and a Liturgy had been match'd to-
gether! would others had had this Pedantick,
Self-admirer, and Villifier (notorious Villifier)
of Ministers to the injudicious Multitude, ra-
ther than we. Must such a man be caress'd, and
man of Mr. *Williams*'s parts, gravity, and
preaching, be postpon'd to a *Jack Puddin*!
I say, it is well known Mr. *Williams*'s natural
parts are to admiration, and his acquir'd parts
above contempt. *One ounce of Mother-wit is*
worth a pound of Clergy, is a common and true
Proverb.

F. I censure Mr. *Alsop* for talking of *the sea-*
sonable death of two known Antinomians (Mr. *Ma-*
thers and Mr. *Cole*) and say, *p.* 119, *Mr.* Alsop
can never hope to dye the death of the righteous,
nor to deserve the burial of a man; he must ex-
pect to depart under the Infamy (if he escape the
Horror) of the wicked, and to have his remem-
brance perpetuated by such an Epitaph as might

be written upon a Tyger, or a Bear — M
Æſop, p. 22, *a little pitiful Tool himſelf,*
others ſo too ———

R. What mean theſe Heats, theſe preter
ral Heats, Had the Charge been true! b
meant no more, than that their death was ſe
nable for Mr. *Lobb*, who, as he imagin'd, (
I think without cauſe) took liberty to exp
himſelf more like an *Anti-antinomian* than
durſt to do had they been alive. Many wor
Congregational men bewail'd their too gr
Propenſities to ſome of *Criſp*'s mad Notions.

F. I blame Mr. *Allſop* for making Mr. *Hou*
Trimmer, that is, *a Hypocrite, and a Diſſe*
bler, and one who guides himſelf in his politic
and moral conduct by no other Principles, ſa
by thoſe of Worldly Safety, and Secular Intere
This is equivalent to Rogue and Raſcal, p. 10
And thus is he brought forth as a Knave in
view of the world, p. 108.

R. You cannot in your Conſcience belie
Mr. *Allſop* intended any ſuch thing. You kno
how many Miniſters talk of Mr. *H.* (as well a
Hearers) as a kind of *Temporizer*, and think h
hath not at laſt imitated Gentlewomen by kir
thing ſo often in the Pulpit, with his Hands on
his Belly, (then on one ſide, then on t'other)
for nothing: tho' no doubt they are to blame
who talk too much of this; and therefore re-
member, Mr. *Allſop* hath great company, and
good too, in his Cenſure, tho' it may be all to
blame.

F. I

F. I ſay, *Mr.* Daniel Burgis *is above Mr.* Al-
, *and Mr.* Williams; *in Uprightneſs and In-*
rity.

R. Compariſons, they ſay, are odious, and I
ſure this is ſo; and the worſe, becauſe re-
ote, exceeding remote from Truth.

F. Well *R*, believe me, *I have my Thoughts*
der the antecedent Government, as well as the
erior Examination and Cenſure of my reaſon.

R. Tho' we have your word for it, no man
ll or can believe you.

F. Say what you will, *p.* 122, *I have done this*
rk with the manners of a Gentleman — —

R. Some will ſay, (whom I cannot confute)
ith the rudeneſs of a Tinker.

F. I ſay, *moſt of the Salt and Pepper, as well*
Vinegar, which this work would have born, are
d till the next encounter with Mr. Alſop,
he throw himſelf in my way again — Mr. Alſop
e Presbyterian Preacher, ſay I, *hath outdone the*
moſt libertine and licentious among the Poets in
ll that is unmannerly, rude, clownish, detra-
tive and impious.

R. You muſt then fetch your *Salt, Pepper,*
nd *Vinegar* out of ſome Quakers writing *George*
Fox will help you to, thou *Conjurer*, thou
Witch, thou *Devil*, &c. or Mr. *Penn*, or *Sam.*
Fisher, thou *Belzebub the Prince of Devils.* —

F. I confeſs, in your Book are fine Strokes,
ood Apothegms, but the Sentences are too nu-
erous, and of the ſame import. Here's a Tree
all of large Leaves, but little Fruit; much

Sa[illegible]re, but little Meat; many phraſes, but li[illegible] matter: the ſubſtance of all might have bee[illegible] two Sheets, but you have done the ſame thi[illegible] *ad nauſeam*, and yet promiſe as to your [illegible] (and counſel us too) againſt hard words, [illegible] provoking reflections. Thus, when I have b[illegible] reading the Book, I have imagin'd my ſelf bef[illegible] a drunken man, who in the midſt of his C[illegible] had heated his Noſe, and unhinged his Tongu[illegible] and yet before and after every Cup would re[illegible] a Lecture of Sobriety and Temperance, and [illegible] claim againſt Drunkenneſs, till he either f[illegible] aſleep, or dropt under the Board by his exceſſi[illegible] drinking. Suppoſe he ſhould ſay, *Oh my frien[illegible] I deſire you all to be temperate — Drunkenn[illegible] metamorphoſeth a man into a beaſt.* — Then ta[illegible] off the other large Cup or Glaſs, — then wh[illegible] his Eyes ſtar'd, he goes on with pious Coun[illegible] *Be not drunk with wine, wherein is exceſs, b[illegible] filled with the ſpirit.* — *I am glad, Sirs, my Te[illegible] per, my Education, my Religion will not perm[illegible] me to drink immoderately.* Off goes the othe[illegible] Cup or Glaſs; at laſt he tells them who neve[illegible] were intemperate as he, *O ye drunken Dog[illegible] learn to ſpeak ſoberly, as I do — You Rogues an[illegible] drunken Devils, act ſoberly, as I do,* &c. So, Sir[illegible] have you written and ſpoken, and therefore [illegible] am reſolved to reaſon with you no more, no[illegible] to hear one word you ſay.

F. Then I will hear thee *R*; what have you[illegible] to ſay to me, or what Counſel to give me?

R. Void no more Books, you have too man[illegible]

f late, which give a wotul hogo; then *for a anſe*, and then *againſt it*: get an *honeſt Heart* nd beware of a *Sceptical Head*: put off the lask of a Layman, by which you put a Trick n the World by Niceties: learn ſome temper nd moderation in a Controverſie; theſe are hings you once pleaded for, and ſeem'd to ractiſe. I believe it to be a great Error to ſſert the Suffering of Chriſt not to be *properly* or *formally*, but *materially* or *analogically* call'd Puniſhments; or to ſay man's Sin was not the *Cauſa meritoria*, but *pro cauſa*, or *Occaſion* of Chriſt's Death and Sufferings: that let ſome men do what they will to diſtinguiſh Mr. *Baxter* into *Orthodoxneſs*, no man ſure can into *Prudence*. It muſt be fatal to lay aſide terms uſed [illegible]he Orthodox in a Controverſie, and to take up with ſuch as are uſed by the worſt of Hereticks, tho' men ſay, He meant not this, but meant that —— I dare not ſay with Dr. *Goodwin*, that *I greatly doubt Mr.* Baxter's *Converſion*; nor with Mr. *Herle*, that *it had been good for the Church of God if he had never been born*; nor with Mr. *Capel*, that *his Parents might repent that ever they ſent him to School*: nor will I ſay what the famous *Jaſper Hicks* in the Weſt ſaid of him; yet I cannot but bewail the Errors he hath ſet on foot. I think (to be plain) Mr. *Lobb* hath granted the *Baxterians* too much, by rejecting any ſuch gloſs on 2 *Gen.* 17, *Thou ſhalt dye, or thy Surety*: For is that Sentence definitive, or comminatory only? if a Threat,

that might be revoked, like that of 3 *Jon*
Within forty days Nineveh *shall be destroy*
or to *Hezekiah*, *Set thy house in order, for t*
shalt dye, and not live: if so, then after man
sin'd, God could have pardoned him with
satisfaction, or without giving a Redeemer
the World, will not this (too much) m
Christ to die in vain? What God might h
done antecedently to this Sentence, I will n
say; and I think it was a bold Question for
Owen and Mr. *Gilbert*, but consequently on th
he could not. If the Sentence were definitiv
and being once gone out of the mouth of Go
could not be recalled: then if not *thou or t*
Surety be intended, I cannot see, but that a S
viour is precluded: God could not be true
his word, if ever a Saviour died for man, a
not man himself: with me there is no rem
the immediate Offender, the actual Transgr
for and his Descendents must die. But I wi
not launch out here.

Mr. *Alsop*, Mr. *Williams*, and Mr. *Lobb* ar
all three men of great worth, and there is n
necessity in a Controversie to magnifie one an
depretiate another. Mr. *Lobb*, when young
was an *Old Boy*, one of great learning and deep
thoughts, and therefore it was no small Erro
to represent him to the World as an unfit ma
for an Argument or a Disputation. I have heard
Mr. *Williams* laugh at them that have censured
Mr. *Lobb*'s preaching, and heard him say, *H*
was a great Preacher; and I think these tw
migh

might ſoon be good friends, were it not for ill Agents between both.

They both have written well againſt the *Criſpians* or *Antinomians*, the *impenitent Believers*, as I often call them, of this Age, who make *Faith Aſſurance*, and this to be had without any Grace or Change in man, fetching its *Ranges in the Regions of Love*, as I heard a D. lately to preach, and ſo this Faith brings down Sanctification. Now I would fain know, whether this Faith be a living Faith, or a dead Faith; if a living Faith, whether this be not a part of Sanctification; if a dead Faith, whether there be any thing in God's Promiſe, or in the nature of the thing itſelf, that this dead Faith ſhould bring down Sanctification. We are often ask'd, would we not adviſe ungodly men to come to Chriſt?

1. If they mean by coming to Chriſt a believing Chriſt is the Author and Finiſher of every Grace, none deny it; here we direct them.

2. But if they mean a perſwaſion they belong to Chriſt, tho' they have not repented, this we deny; Repentance, we know, among thoſe men is nothing; they keep the Name, and make it as *Faith*, but part with the Thing, *Compunction*, and *Sadneſs*, and *Heart-rending*. When *Peter* ſaw three thouſand prickt to the heart, and they askt him and the reſt of the Apoſtles, *men and brethren, what ſhall we do?* he ſaid unto them, *Repent*. Some would think the Anſwer was more legal than the Queſtion: What! bid thoſe prickt to the heart repent! Yes, and things

nough. They ask us, How will we bid me come to Chriſt? I anſwer, in his way, and a ter his manner, *Mar.* 28. *Come unto me you tha labour, and are heavy laden.* 55 Iſa. 1, *Ho, eve ry one that thirſteth, come ye to the waters: Re pent, the Kingdom of Heaven is at hand*, wa the preaching of Chriſt, his Forerunner and hi Followers. Repentance and Faith is the Scri pture-method and order, 20 *Acts* 21. If Faith be ſometimes mentioned without Repentance it ſuppoſeth it; as when Repentance is men tioned without Faith it intends it.

F. Alas *R.* you talk as if you were preaching to the Author of *Juſtification on Satisfaction The Intereſt of Reaſon in matters of Religion*, &c when I have done with thoſe things, and am the Author of a Book wherein *K. W.* is charg with having Teſtimonials by him at *Kenſington* of his being reconcil'd to the Church of *Rome*, and the late Book againſt Mr. *Alſop*, now diſ courſed of. As for Religion, I trouble not my ſelf about it, but to ſerve a *Turn*. I am of *Glanvil*'s mind in the Vanity of *Dogmatizing*, or what his Friend ſays before,

There is no demonſtration,
But only thine, which ſhews there's none.

You know the two *Reynolds* and *D. Allebaſters* ingenious Verſes,

Concurrere pares, & cecidere pares, &c.

I will never trouble my Head or Heart about *was* did Mr. *K.* of *T.* College in *Cambridge*, leful Verſes I have heard coming from cut *his own Throat* ---- *From*

From Heaven, as a Scourge of Pride,
All Deciſion is deny'd, &c.

The burden of the whole was,

Weep Eyes, ſigh Soul, and Body pine,
Was ever Sorrow like to mine?

R. All that can be prov'd from hence is, that we ſhould lie humbly at the Feet of God for Direction, carry it charitably towards our Brethren for tolerable Errors, and ſearch our heart whether there be not ſome beloved Luſt, which may make that Holy Spirit to withdraw its Irradiations or Conſolations. But on this, to ſit down with the Drunkard, to be partaker with the Adulterer, to rap out an Oath ſometimes to comport with the company, will be Bitterneſs in the latter end. You know, Friend *F.* that I do many thouſands of times reprove and counſel you, when no one is preſent but you and *F.* at Bed, at Board, in Cloſet, at home and abroad, I many thouſands of times ring a woful *Peal in your Ears*; you will not hear, but drown all Convictions in your Cups with a wicked Generation ——

And whereas you ſo much cenſure Mr. *Alſop*, for being ſo jocular, condemn only the Exceſs. I remember I have heard what Mr. *Capel* ſaid to one that reproved him for Jeſts, *Repartees* for 2 or 3 hours together, *Sir, this is my Phyſick for the Diſtempers I carry about me.* --- I grant the Remedy may be (and ſometimes is) worſe than the Diſeaſe, when unſeaſonable for time, and exceſſive for uſe, but to damn men for thoſe things

things, and say, they *have no Grace*, is a sowre humour much worse than Levity. Good Mr. *Showers* lately, in a well-studied Sermon at *Salters-hall*, greatly bewail'd our late Divisions, as hardning the prophane, sadning the righteous, putting back the well inclin'd, spoiling even civil conversation, *&c.* Sir, I desire you (desire your Friends too) not to lie out of sight when you write Books, let the Accused know, one way or other, who the Accusers are. Mr. *Lobb*, Mr. *Williams*, Mr. *Alsop*, are known to be the Authors of their *Books*, but as for the little *sneaking Union Historian*, and the *Socks and Buskin-man*, *some can but conjecture, others not that.*

Postscript.

IF any think my appearing once again after an intended Silence seems contrary to my once intention, let them remember what made *Atys* dumb (all his days so) to cry out.

I declare my self to be of Mr. *Lobb*'s Opinion in our Controversies, who writes like a Man, like a Scholar, like a Gentleman, like a Christian, and like a Divine. Yet as zealous an *Anti-Baxterian* as I am, I would not be such a mad one, as to write or speak at this rate, as doth our Author.

And of all men, I have least reason to appear for Mr. *Alsop*; for when I was, *Bartholomew* last was twelvemonth, silenc'd by the *Baxterians*, (and continue ever since under Suspension) that I must not come into their Pulpit, unless I re-

recall my *Vindiciæ*, (which will be *ad Græcas Calendas*) Mr. *Alsop* at that time (if Fame be true) when I had preacht a *Morning Lecture*, (and that in Mr. *G*—'s *Meeting*) said, *That if ever I preacht there again, he would never come among them more.* My Interest would lead me one way, my Conscience doth another, Honesty will reward itself. When I saw the foul-dealing of many *Anti-Baxterians* against Mr. *Williams*, (who would never tell us to this day how far they owned Mr. *Williams*'s *Gospel Truth stated and vindicated* against Dr. *Crisp*, but make a noise against it like little *Crispians*) it gave me the curiosity to enquire, whether that Leaven was not gotten amongst some of those Defamers.

I am in those circumstances in the World, that I value not what either *Antinomians* or *Neonomians* can do, between whom the old Protestant Orthodox Doctrin of *Justification by Faith only* is almost lost. *Mr. Baxter* ran away with the word *Only*, and Dr. *Crisp* with the word *Faith*; so that, between them both, nothing is left.

I desire the Reader to take notice, that I make myself no Judge in the Controversie of late on foot, *who were guilty of the breach of the Union*, perhaps both Parties, one for *giving* the occasion, t'other for *taking* it.

Whatever noise there is about me, I have this to glory in, That I plead for no Novel Doctrin, but the old Doctrin, wherein the old Prelates and Puritans were agreed, *Justification by Faith only*, against Innovators on either hand. If it be therefore askt, How I come to plead for Mr. *Alsop*? I meddle not with his Opinions, but am troubled (as no doubt many of our own are) to see such a Critick in Philology, such a Champion in Philosophy, and such an Oracle in Divinity, ridicul'd and defam'd beyond all measure. I acknowledge this Abuse of him, Mr. *Williams*, and

other

[illegible], every way more civil and ge[illegible] provok'd me to appear. I [illegible] are great Truths in the now c[illegible]; many and good Arguments laid do[illegible] in *Ministers*, &c. far be it from [illegible] what is sound and seasonable.

Ad Reverendos, & perquàm eruditos, D[illegible] Dom. *Lobb*, Dom. *Alsop*, nec non Do[illegible] *Williams*, Theologum sapientissimum.

NON vos *latet, non eundum est igitur mihi inficias, [illegible] Davus non* Oedipus: *supplicare tamen a[illegible] quod inter vos Harmonia sit continuata. Si dicitur, S[illegible] Minervam, ingenium, modeste fateor, vobis nupsit, nec mihi. [illegible] quibusdam nullus dubito, quin heterodoxus ego, sed ignarus [illegible] bus, supra modum tamen aliquando elatus, & iracundus [illegible] alius succenseo, utinam mihi ignosces. In mea sententia erro[illegible] non levis argumenti loco furorem Ponere & Victoriâ ergo [illegible] vetari.*

Non Liber æque, non acuta
Sic geminant Corybantes æra,
Tristes ut iræ ----- *Hor.*

Hæc olent superbiam, ut dicit Jacobus *unde Contentiones? Quid sibi volunt ignes missiles? Sic obtinuit usus nuperrime! [illegible] fugiat, oro, memoriam sententia eorum, qui audierunt Refor[illegible] mantes, & Reformati contra omnes Novatores, Aphoristas Antinomistam, quod repetatur antiqua & dulcis melodia, omnia dexterrimè.* Crispianorum *dogmata (probe dolet) pessima reperi, non invenni. Nemo abhorret æquè ac ego. Omnes in hæc contendentes (me dempto) docti & periti. Si de aliquid erravi, palinodiam vellem. Si non-----*

Si fieri amens alii alios, quemadmodum Deus & ego,

Sublimi feriam sydera vertice

Sic genibus flexis orat Deum, sic quasi *Genibus flexis* [illegible]
vos vestrum Obsequentissimus, Vernacule.

Sam. Reconcileab[illegible]